[76] [77] several centimeters. Food is a stimulus to growth, and gruel, a home aid in development than straight meat. Because of the role of hereditary factors, children come to resemble their parents in height as well as appearance. The cycle of bodily growth is thought to be most intense before the age of fifteen, when it may be hindered by sexual activity. In normality, sexual intercourse promotes the rapid growth of a girl's breasts. During early childhood, fewer albums or bones may also retard a child's development, which accidents to the head are feared because they lead to an arrest of growth. Following physiological maturity, excessive sexual indulgence is thought to lead to rapid and early aging. As old age the growth process in both sexes gradually reverses itself. Speaking of an aged person Hida said, "He grew back again pretty soon." Seven stages of growth are popularly recognized. These are:

Baby (to one year)	Up to about the age of three
Half man	From about three to seven
Straight man	From about seven to twelve
Half big	From about twelve to seventeen
Straight big	Adult
Half old	An adult with grown children
Old	Over fifty but depending on the individual's vitality

[78] The chief proportions for the human body were defined by Hida as moderate. "Half pretty big, pretty good." There is some evidence that small men are sometimes sensitive about their stature. For example, it was reported that while drunk Skipper men offered to fight other members were referred to him as a "little man."

[79] [80] Human blood may be strong or weak, the quality, as well as the actual blood itself, being derived from the parents. Weak blood leads to illness and fatality but may in some cases be strengthened by a diet containing sufficient meat. Food in general renews the blood. Exercise has a contrary effect on the blood, making it "weak." The circulatory system is visualized as continuous throughout the body, the blood even passing through such connections as the little finger. By tying a line tightly around the tip of this finger, the circulation of the blood may be arrested.

[81] The body fats serves as warming materials. The cephalins are an aid to indoor sleep; their removal may also lead to frequent wars. One informant had heard of a man who had lost his cephalins and began to shed copious tears, without, however, suffering from insomnia. The absence of the cephalins is regarded as extremely grotesque.

[82] [83] Concerning the head and features, children, or already menstruated, are believed to inherit the facial characteristics of the like sexed parent; a boy comes to resemble his father, a girl her mother. The most important parts of the head are the eye, nose, mouth, and brain. Within the eye is a tube connecting the water in the outer portion of that organ and between these two divisions is a thin diaphragm which regulates sound. The nose is both an organ of smell and an adjunct of breathing, serving as a channel for the expulsion of the air taken into the lungs through the mouth. The mouth functions as taste, breathing and the ingestion of food. The teeth are necessary to chew food preparatory to swallowing. These principal constituents a bone, and the exposed portion is believed to be softer than the part which is contained within the gums. The loss of the milk teeth occurs in childhood after they have been "worn out." In the adult, however, wear results mainly in decreasing the

1: Rheingewann 8.4 (1963-1965) 1969 MD12 Malware MD12

opposed position. What is particularly amazing on really grab reading to sharpen them. "Seven stuff" may induce tooth decay, which is also influenced by the bitterness of poor dental equipment. The basis is the seat of intelligence, thoughts, and reason. Mental ex- pacity is primarily derived from parents as a product of heredity.

The most important of the internal organs are the liver, stomach, heart, and lungs. Injury to the liver may produce death. The liver also functions in curing the animal are benefiting their organ and keeping it "thick." Prolonged mental disturbance may cause the liver to become white and sick. If the stomach swells, injury to the liver is often suspected, while injury to the former organ is greatly feared but its occurrence be followed by fatal damage to the liver. The heart is compared to a watch or clock, besides being the seat of emotion, it is a regulator of life and once it stops beating death is inevitable. A damaged heart can never be completely restored to normal functioning. The lungs are organs of breath- ing, and in the folk are closely related to the activity of the heart, permitting the latter organ to perform its regulatory activity.

With regard to the surface of the body, a dark skin is beneficial because it is less easily broken than a fair surface. Skin color is both inherited and environmentally conditioned, the dark skin of the Indians being regarded as produced by a combination of such factors as heredity, an excessive amount of sweat in the skin, and prolonged exposure to sunlight.

Functions or bodily processes. Urination as well as defecation are, as has already been indicated, activities to which people usually attend in private. Urine is regarded as the product of ingested liquids, which pass through the stomach and thence are through the genito-urinary system. The yellow color of human urine is the result of drinking tea, coffee, or salt or produces a colorless form. Feces are the final products of ingested and digested food. The color of the feces is brought about by their way and decay in the body's [illegible] processes. Constipation is caused by poor digestion, the stomach and intestines not "grinding up" food quickly enough. The feces are to hard when a man has eaten rough meat, and in their condition food passage may cause bleeding. Loose stools are the result of eating soft foods. Gas accumulated in the stomach and intestines is released through belching. Persistent belching follows overeating. When people are excited one is apt to swallow air and adults attempt to control this reaction.

Sexual reactions, such as itching, are produced by skin irritations or lice. In the case of irritations, something should be applied in order to prevent the infection from spreading. No shame is attached to scratching. Shaking occurs when the blood rushes to the face. It may occur in both sexes as the result of shame or anger but is more common in girls and women. Sweat is believed to come from white men but a skin regarded as a condition arising from "too strong" blood. When perspiration results from excessive activity it constitutes a loss of the water contained in the blood. The great perspiration makes a man weak. In illness, sweating represents an attempt of the body to rid itself of disease.

Facial reactions reveal the individual's predominant disposition and momentary moods. Smiling occurs when a person "feels good"—"he thinks about data." Laughter is thought to be most common in young people, who are quick to respond to a joke. A man who is [illegible] self-[illegible], however, is unlikely to laugh. Laughter is also related to silliness and good health, as they often [illegible] in thinking as ill, he has little inclination to exercise this faculty

[illegible] They were circular in shape and resembled bottles, flagons, [illegible] and not in a single piece from some kind of fine bone or ivory. The small hole spring start and were inserted in the middle of the bone. It is unknown whether these bone were ornaments were made by the Fathers or procured from other tribes. In later times either bone rings were used. These were procured from the Bisagos, who also used them. Bone and silver nose rings were used by both sexes but chiefly by women. Bone ornaments of the Jores in rings among the pygmies tribes were not used. Almost all were of hollowed shells procured from the coast. Bone and ear nose rings were worn by the chiefs in each ear, many girls and women had four. Poor people bored their children's ears when they were infants, often only two or three ears after birth. The nose was bored at the same time. Wealthy people had their children's ears bored at intervals of two or more years. The first holes, one in each ear, were bored when the child was three or four years old, about two or more years after- wards the second holes were bored, and after similar intervals the third and fourth. A daughter of wealthy parents had her fourth ear rings when about ten or twelve years old. Both times her ears were pierced her father or parents gave a feast and numerous presents to the people. They also gave a feast and presents when her nose was bored. Only people of high rank or possessions of much wealth did this. In honor of the father of the girl was a Spear, to give the presents only to members of his own ethnic, and also horns of a Bull.

[illegible] Being of the ears and nose one knee also at all at with a needle and a quill or a stone turned somewhat cylindrically afterwards. Earrings were not put in until the wound had healed. Sometimes holes were made with a pernicious quill which was pulled gently through and left there, the ears and being stopped off at first up. Leaves were not used by the Natives, but only by neighbor people of the Bisagos and Bola. Some of these people gave a feast and killed one of her sisters at the time when their daughters' ear was pierced. It was believed that wearing of leaves prevented ears irritability of the face.

[illegible] Bracelets were used long ago. Those were of leather and ornamented with gold medallions. Later they were replaced by metal bracelets (brass, copper and iron), etc.) procured from the Bisagos. Some of these had carved triangle designs on them, some were flat and others round. Some wealthy women were so many as six of these on each arm. No toes or anklets bracelets were used. Finger rings were also as late

wife. From time to time as required this was renewed during the whole period of initiation. It is said this was done to make the skin of the face white in after years. For about three days, she wore a string tied around the last three fingers of each hand so the points of her fingers would not grow big. A white or light complexion and small hands with inconspicuous joints were considered beautiful and therefore desirable. Some of girls are not painted black somedays but go to still work. At the same time that the face was first blackened the girl's hair was done up. It was braided into two locks on temples which were brought together and crossed tightly on the back of the head or near the neck, each end being tied firmly to the main part of the opposite lock.

The hair was not washed for a long time, often several months, and this was not until the period of initiation was over. The girl must not touch her hair or head with her finger tips or scratch to rid her scalp. She must use her instrument for this purpose. When she combed herself or got wood as she fore she must use sticks. This was on the skin of her hands and especially that of her finger tips would not be rough in after years. Other ceremonies girls performed were as follows. The girl rubbed her body with sand, very coarse sand from dunes, preferably those

a man employed nightwatch and circumstances. "I'm going to stay with you," said his instructor quite clear on this. "I want protection here." Only a girl who enjoyed an orgasm in her community collected schoolgrowns sometimes agreed to meet a specific phone. As a consequence to thank Jones, a girl walking alone away from noisy streets provided a fair target for sexual chance provided she did not come under an inner rule. In night a boy might creep up to a camp containing an unmarried girl. He slipped his hand under his sleeping bag arriving to reach her body and genitals if she present his hand. He boy slipped over the blanket. On the other hand, if she exhibited sex to might be sought and punish. Another way of winning a girl's favors was to sing love songs from a short distance beyond the camp. Girls often wept a little when they heard the softer romantic notes of these tunes. An example of a love song in the mentioned follows.

[illegible]
[illegible]

[illegible]

[illegible]

Most girls long took study from physical victory, hence even a willing partner had him to be sought and "loved" into submission. When such a girl struggled in the arms of her lover the boy protested "I'm not gonna leave you alone. I'm going to fight you." This was considered to make her nervous, perhaps by arousing how little resistance would yield. The struggle in which a girl undoubtedly sensed sex relations was motivated the sex maneuvers was to the type she's psychic. Sometimes it happened that a girl really resisted a boy's advances. "When girl does not want a man she tells the man." To achieve such a girl the male participant leg about half way above the knee thereby ensuring his thighs sufficiently to hindrance apart. Rape occurred rarely and only the worst of men who would use attack the rest of a girl in any way. Strong evasion also could have done a man, outlook followed by sitting astride his thighs face downwards. Such behavior was described as other pleasure for the victim.

Usually a girl of 17 engaged in sexual relations of a boy of her choice as a prelude to marriage. Any tendency toward promiscuity immediately stopped and promiscuous girls were known. Boys who received advice from their elders to see girl. One gave the impression that corrective measures were applied to parties who maintained numerous confidences. A boy usually acted upon his sexual needs without privilege from any more experienced person. Sometimes a girl, knowing that an inexperienced boy desired victory, took what she said understood to be advances. The substance of the lyrics remained indicative, the use of two intercourse being associated with the girl's happiness. Although restrictions commenced sex relations at about 17, a girl rarely had a child until about thirteen later. In the words of the informants, "Many people could get away with it three years."

An already betrothed male with his fiancée in a relationship. Sometimes the couple promised the sex act by lying together, the man lying on his partner, covering her